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THE AMERICAN McALL RECORD

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VOLUME XXXX

MARCH, 1922

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THE THIRTY-NINTH ANNUAL MEETING
of the
AMERICAN McALL ASSOCIATION
will be held in the
SOUTH PARK PRESBYTERIAN CHURCH, NEWARK, N. J.
Wednesday and Thursday
May 3d and 4th

Hospitality Chairman for Seniors
MRS. HARRY LINDSLEY
43 Avon Avenue, Newark, N. J.

Hospitality Chairman for Juniors
MISS SARAH SPENCE
54 Osborne Terrace, Newark, N. J.

PROPOSED AMENDMENT TO THE BY-LAWS

Pursuant to Article IX and Article VI, Section 3 of By-Laws, notice is hereby given that Article V, Section 3 which reads: "The Board shall annually appoint two auditors," shall be amended to read: "shall have the books examined annually by a certified public accountant."

"At a recent large missionary gathering in Paris, at the Church of the Oratoire, among the returned missionaries who spoke was the Rev. Frank Christol, from Cameroun. The description of the Cameroun Mission and its struggle against the menace of Islam was given in an energetic, picturesque and deeply evangelical language, with the authority which attaches to lives consecrated to the work of God in foreign countries."

As our minds this year concentrate upon the approaching Jubilee celebration and our thoughts linger over "what God hath wrought" by the instrumentality of the McAll Mission these fifty years, the above item should be one of exceptional interest. M. Christol was there to make his moving address because over forty years ago his father, then a student at the *Beaux Arts*, came under Dr. McAll's influence, entered

the ministry and the mission field and together with his wife and four married sons and daughters contributed a family of *ten foreign missionaries* to the evangelizing forces of the French Protestant Church. Truly the sacrifice of Dr. McAll in leaving a comfortable English parish to become a city missionary in the French capital would have been worth while, were the story of the Christol family the story of his only achievement.

The Mission boat, *La Bonne Nouvelle*, has been stationed not far from Nemours and there everything goes well. The work at Nemours has been strengthened by the presence of M. Gaignaire. M. Dautry writes from the boat that, having spoken of leaving, the people all most energetically protested begging him to remain over Christmas so as to have a proper Christmas for once; one promised a tree, etc., so the boat remained over until the end of the year. It is possible that the passage of the boat at Moret will have the definite result of establishing a regular religious service in that place over which the pastor of Fontainebleau will preside.

The *Bon Messenger* crossed Paris recently en route for Compiègne and the devastated regions. M. Chollet, who has for some time worked with M. Sainton, is its captain for the present, but M. Guex hopes to find a married couple to put on the boat and have M. Chollet free to go about with the old motor car in the neighborhoods evangelized by the boats, which would add greatly to the advantages of their campaigns.

At Nantes, M. Chastand has begun to make use of the motor lorry we secured for him. He goes about in the environs with his young people—which is a very happy idea and one that may do much good both to evangelizers and evangelized. He wrote recently: "The large attendance at our meetings has not decreased. About seventy-five persons were at the last prayer meeting and the spirit of it was fine.

We have made the first evangelizing trip in the *camion*. There were fourteen of us, including M. and Madame Cremer (pastor of the Nantes church). The others were young women of the Christian Union who went to sing. We found, in the dining room of a country hotel, about eight kilometers from

Nantes, some forty country people to whom Cremer and I spoke—an excellent audience to gather together again. The hearers appeared receptive and our singers have experienced the joy of working for God.

M. Guex writes: "Recently, I was at St. Quentin, going over some problems with the architect, and I was glad to see that our buildings are nearing completion, although the frost has prevented several things from being done. Consequently, M. Mercier could not take up work before the end of January.

It is just thirteen months since our outpost, Mlle Prévost-Brouillet, began work in an old school house lent to the Mission by the diaconate of the Protestant church of St. Quentin. M. Nick recently went to St. Quentin and spoke in the hall, which can hold 150 persons comfortably, and had an audience of 270. He came back lost in admiration of all he had seen and of the conversations he had had with the *habitués*, marveling at what one woman, alone, entirely consecrated to the task, could accomplish.

The work carried on by Mlle Prévost-Brouillet includes Sunday and Thursday Bible schools, a gathering of fifty young women, a mothers' meeting with an average of from sixty-five to eighty in attendance, a men's club with fifteen members and a young men's group of the same number. The popular gospel services are very largely attended.

The cases of clothing sent from this country to Mlle Prévost-Brouillet are received by her with the utmost enthusiasm; for the needs of the unhappy population are very great. The work she has been able to do at rue Cronstadt is a good augury of what M. Mercier should be able to accomplish at rue de Cambrai where he finds a well organized nucleus already in existence.

A sad note in the midst of the glad celebration of the Mission's fiftieth birthday comes in the announcement of the death, on January 15th, of the Reverend Charles E. Greig, who for forty years has been closely identified with the service and direction of the Mission. The funeral services were held in the Bercy Church, of which he has been the beloved pastor for many years.

WHAT WILL THE FRANCE OF 1972 BE LIKE?

GEORGE T. BERRY

If Tennyson were living today would he still write—upon the ruined monuments across the Channel from his island home—

“Better fifty years of Europe than a cycle of Cathay”?

Men familiar with conditions in the Far East are saying that China offers one of the most fertile fields to civilizing forces in the next century. Will Europe recover from the Great War to keep even pace with the great continent to the east of her? In particular, will France assume again the place of intellectual leadership she has held so many centuries?

There is but one possible answer. France, like all the nations of the world, will continue in strength in the centuries to come only as she draws her life from the sole fountain of perpetual youth, humanity's spiritual springs. Every nostrum has been tried. Mr. Chesterton claims that even Christianity has been tried and found wanting. Far truer is the utterance of a great religious leader: “Christianity has been difficult and we have not tried it.” The only hope for the world today and for France, in particular, is the actual “trial” of Christianity, and the practical problem upon the solution of which this hope depends is how to make that same Christianity a religion that will function.

Fifty years ago, an obscure French working-man, surfeited with ecclesiasticism asked the man who, in answering his question, became the founder of the McAll Mission, to come to France and preach a “Gospel of Reality.” The world has not witnessed a more concrete and effective application of the teachings of Jesus to human needs than in the development during the past half-century of *La Mission Populaire Évangélique de France*.

Beginning in the humblest way in simple mission halls, halls which in the first fervor of popular response multiplied rapidly, the work launched by Dr. McAll has today anchored itself down in strategic centers throughout France. Never has the original purpose to answer that obscure working-man's request been lost sight of! With a flexibility, the want of which has stereotyped so many religious organizations, the Mission

has adapted itself to changing conditions of thought and life and, by "becoming all things to all men," has maintained the constant lure of the Christ. In other words, the declaration of God's love has been carried out in practical demonstrations which have made men realize that the spirit of Jesus is a spirit to which no human need is alien. A visit to one of the Mission's big brotherhood centers would reveal twenty-five or thirty



A BIBLE CLASS AT SALLE CENTRALE

vigorous organizations all pulsating with one supreme ideal and touching the lives of men, women and children at every possible point. The confused working-man, tempted to sidetrack his intelligence into the ways of anarchy or bolshevism, finds counsel and suggestion which re-echo the words of the sermon on the mount and land a sane man in the Kingdom of God. The war widow, struggling to maintain her undernourished, fatherless children, learns that her very condition gives her a new claim on God, who is the "God of the widow." The little child is taken in the lap of the trained nurse, who is also an

evangelist, and through her ministry both in the dispensary and in the child's home becomes one of those little ones of which is the Kingdom of Heaven. In Bible-schools, in temperance classes, in Boy Scout troops, in gymnastic and hygienic training, the childhood and young womanhood and young manhood of post-war France is being daily raised to a new ideal of self-respect and mutual respect and gradually drawn into the group who have made Christ Master and Lord.



THE GIRL SCOUTS OF THE DEPARTMENT OF THE SEINE ON THE
TERRACE OF LA BIENVENUE

To tell the full story of the past fifty years would call for a large volume and even then the story would be written only in outline. The outstanding facts in the Mission's achievements are:

A greater or less acquaintance with the Christ of the New Testament on the part of millions. (Nearly a million people in the aggregate, chiefly among the peasantry, have heard the story of God's love on board the chapel-boats alone.)

The education of hundreds of French pastors, who have participated in the Mission's preaching services, in evangelical

ideals. (A good score of the ministers of today confess that it was Dr. McAll's influence which led them into the ministry).

The addition of new members to church rolls in every city in which the Mission has or has had halls.

The gift to French Protestantism of several new churches.

The provision of a pastoral clinic for theological students, many of whom have begun their experience as preachers in the Mission's establishments.

Through Dr. McAll's invitation to the Protestant laity to come to his help this great potential force has been awakened from its lethargy to understand the meaning of practical Christian service.

The work among children has created in the present generation a new type of Christian manhood and womanhood.

A score of foreign missionaries are in their fields of labor today as one of the immediate contributions of the Mission to the propagandist strength of the Protestant churches.

By the Mission's interest in the welfare of industrial workers it has awakened a new sense of responsibility in the thoughts and hearts of many French captains of industry and has set new aims of honor and energy among those who stand behind counters and before machines.

A most important temperance work goes on continually both among adults and children.

Sir Baden-Powell's Boy Scout movement was seized upon by the Mission, first of all, on behalf of the boyhood of France, with results that are beyond calculation in the transformation of the street arabs, many of whom have been thus permanently attached to this *fraternité* or that, which in many cases has meant a personal attachment to Christ.

The war, of course, proved to be one of the Mission's supreme opportunities to get close to the women and children of its clientele. Its relief and orphan work followed the lines of the large temporary organizations with this difference that the spirit of Christ has been the manifest source of the substantial love expressed.

Summer colonies in the country or by the sea for the boys and girls of the Bible-schools had already begun to be realized before the war. Today, "family" life on a large scale, as

children from the different stations go with their teachers for two months at a time into the country, is proving to be of immeasurable value both for body and soul to hundreds of children, many of whom come home from these days in God's great out-of-doors, and as the result of the intimate spiritual influence of their teachers, "born again," and with a spirit of apostleship toward their own families which often means entirely transformed homes. Thus within the limitations of its resources



SUMMER COLONY CHILDREN FROM NANTES FRATERNITÉ

the McAll Mission is seeking to answer its own prayer, "Thy Kingdom come on earth," or as it was put recently by a former McAll worker in Paris, today one of the leaders of American art, the Mission's aim is to make men realize that only when a community is good enough for all to live in is it good enough for the individual to live in.

The France of 1972 will be the direct descendant of the children of the France of 1922. This is the Mission's challenge to us on this side of the sea. Are we, or are we not, going to accept it? The Paris Committee since the end of the war has been busy filling vacant places in its working-staff; in restoring and enlarging its injured or destroyed properties

in the North, as at Lille, St. Quentin and Amiens; in gathering students into the school for young evangelists; in founding a home for destitute orphans; in attracting working-girls in Paris by means of a cafeteria; in setting the chapel-boats again under way along the rivers and canals and, perhaps most important of all, in conjunction with the *Société Centrale*, and under the direction of one of the most eloquent sons of the Mission, in conducting a Gospel propaganda, whose purpose is to organize the old Huguenot churches for specific Christian service.

Every month letters from the Mission's director repeat the refrain, "Never has the attitude of the people at large been so propitious for the proclamation of the Gospel."

The Mission's Fiftieth Anniversary commemoration will be held the last week of the coming June. All American friends who can be present are invited to this commemoration. We cannot go empty-handed. The American McAll Association is seeking to raise as a Jubilee Fund, and as a small token of appreciation, \$50,000 to be put into the hands of the Paris Committee to enable them to realize a few, at least, of their most imperative and cherished hopes. France reborn in spirit will become again the heroic France which turned back the Mohammedan hosts, which sent her sons upon the Crusades, which saved herself and us before Verdun and on the heights of the Somme. *La Croix reste debout!* Surely American Christians will not suffer it to fall!

NOTES FROM MARSEILLES

The workers at Marseilles began the season with fêtes held in each of the three halls. Two of them were reserved for mothers but the third included all the frequenters of the evening meetings. All of them were most successful and well attended and called out expressions of desire for more.

The course in Christian service, given by *La Cause*, began most encouragingly. The atmosphere created by the "Mission Week" helped substantially; a number of friends have been praying earnestly for it and their prayers have been answered. Many have asked to be instructed in the things of God in order that they may serve the cause of God and humanity. There have been, also, evangelistic campaigns which included public meetings, colportage circuits, and systematic visiting of individuals from prepared lists.

RELIGIOUS WORK IN NORTHERN FRANCE

PASTOR GEORGES BOISSONNAT

I have been asked to tell of our religious work in the North of France. The interest that American Christians have shown in this part of France—a very unhappy part, it is true—and in the small minority which French Christians form of it, goes straight to our hearts.

A MISSIONARY WORK

French Protestantism was accomplishing a truly missionary work before the War in the region which was afterwards invaded. The persecutions of the seventeenth and eighteenth centuries had almost eliminated Protestantism in this level and unwooded section where it was well-nigh impossible to escape from persecutors. When religious peace was regained, however, some churches re-established themselves in large centers like Lille.

In the country there were but isolated ones that the Christian Society of the North, founded for this purpose, sought to discover and group together.

About forty years ago industries multiplied, owing to the development and working of the collieries of the North and the Pas de Calais, and we began a social and religious work among the working-men of these two departments.

When the War broke we had succeeded in establishing religious centers which, though small, were very much alive. We had conquered our place, had won the respect of both clerical and revolutionary enemies. Protestantism was reborn in this rich and populous country.

A NEW RUIN

Before the magnitude of the disaster which has overcome this section of France the ruin of some of our most promising work has passed unnoticed. What was the destruction of our little churches in the face of that of the cathedrals of Reims, Soissons, Saint Quentin, etc.? From the financial point of view it was for us a catastrophe; but worse than that, the members of our churches and fraternities had disappeared. Many of our young men had been killed; as for their families, they were scattered broadcast, for the most part evacuated. Lens and Liévin, on the firing line, were nothing but a pile of ruins.

Henin-Liétard had escaped utter ruin, but the population had all been exiled. I cite only the principal places. The Germans sent back to France all those they could repatriate. They were not sorry to rid themselves of so many mouths to feed and to add the misery of these poor unfortunates to the burden France had to carry.

When the hour of retreat had sounded for the armies of scientific and efficient barbarism, Mr. W. S. C. of New York, and I, thanks to the special position that we held in the French army, started immediately for Lille by automobile. It was a difficult journey, the roads broken up, the bridges destroyed. We had to make long detours. We came as night was falling into the town of Henin-Liétard. It was there that I had been pastor for many years and had built the church, the parsonage and other chapels, and I was anxious to know the state of these buildings.

The parsonage was still standing but the windows, doors and floors were gone and the roof open to the elements. Of the other buildings there remained nothing but the four walls. We went on almost without words. In the half darkness these ruins evoked for me many memories of the most beautiful and sacred hopes that a man can ever harbor in his heart.

My friend understood my silence for, absorbed by this vision, I had not shared with him my thoughts and, as we hastened to continue our journey, he said, with an accent of confidence that I can still hear: "All these ruins shall be rebuilt." I greatly hoped it, although then the problem seemed insoluble. But there were not only ruins to rebuild. Would our dispersed friends ever return to this country? Could we reassemble our churches or would it be necessary to commence anew as was done forty years ago?

THREE YEARS LATER

With the exception of Lens, all our works are re-established. There, where the definite reconstruction has not yet been accomplished, temporary but very comfortable buildings have been erected. Our families have returned, drawn by that strong attachment that the homeland has for the French.

They have returned ripened, strengthened in the faith by trials. Of falling away there has been none. Despite the im-

perfection of our past work and the inherent weakness of human nature the labor of forty years has not been in vain. The storms have broken over them, the winds have blown, they could not shake the spiritual buildings which had Christ as their foundation.

THE BUILDERS OF THE NEW STRUCTURES

When Mr. W. S. C., in the midst of the rubbish, said: "These ruins shall be rebuilt," did he know how it was to be done? I cannot say. The time and the circumstances did not permit us to make any plans then, but this I did know, the faith, energy and devotion of my friend. Thanks to him, another friend unknown to me, Mr. H., has given to the Christian Society of the North the financial means to reconstruct the work. This American friend has made a royal gift without which we would have been powerless to take up our work again so rapidly.

We should still be, like so many other Frenchmen, facing our ruins, unable to take up a normal and effective activity. We can say without any exaggeration that this gift from America has saved the Christian Society of the North and never can we express all the gratitude that is in our hearts. For our pastors and our faithful adherents the help that has come to us so providentially has been a most powerful incentive to encouragement.

We owe also the rapid reconstruction of our social and religious groups to the ministry of our pastors' wives.

They also were scattered, their husbands mobilized. By the frequent and regular correspondence they have maintained with all our families they have preserved the tie amongst them and with them. A society which was founded during the war, called *L'Entre'aide Protestante*, has also proved to these poor people ruined by the War that Christian solidarity is not a mere term.

A young pastor who has held the post since his demobilization at Liévin, M. Aeschmann, installed himself in the midst of the ruins and for two years, almost alone, has given himself with wisdom and devotion to the restoration of our missionary work.

RESULTS

Today our Sunday Schools, Christian Unions, Relief Societies and our Clubs are functioning as in the past and we have taken up our forward march. New families have united with us. There is life, much life, in this country which bears and will bear for a long time the stamp of ruin and death. What is perhaps more remarkable is the sense of responsibility in the working-men we are evangelizing. They also know how to give that the work may live and develop. They are grateful for the aid brought to them but do not wish to live on charity. The numbers of our congregations are still small—the number would perhaps make the powerful American churches smile—it would not exceed a few hundred in each working center. It is nevertheless by the thousands of francs that we receive their collections. At Liévin, in particular, about four hundred Protestants gave last year 10,000 francs and for the most part they were living in extreme poverty in cellars or in temporary shelters left by the soldiers.

It is very interesting, that working population of the north of France, a folk uncouth but industrious and energetic. They have the defects of primitive men, violent passions, a quick susceptibility, but they have a warm heart and loyalty, and the Gospel finds in them a soil which is good for future harvests, toward which we look with all our grateful and confident souls.

THE HALF-CENTURY FUND GOAL

From the auxiliaries come cheering reports of plans to help raise the Half-Century Fund but it is well to keep constantly in mind that the fund is to be a memorial to Ellen B. Parkhurst, in affectionate remembrance of Mrs. Parkhurst's many years of service in the Association, and that the ideal way for any memorial fund to be secured is by gifts from as *many* subscribers as possible. Large gifts and small, may they pour into the treasury until the amount is enthusiastically over-subscribed and every lover of the Mission has hallowed the jubilee year by this expression of interest in the work as well as a tribute of affection in memory of Mrs. Parkhurst. As an incentive to effort the following letter, from Dr. Parkhurst, received by the Field Secretary, is of interest: "I am extremely

gratified by the statement which I find in this morning's *Times*, that the ladies of the American McAll Association have voted to raise a Golden Jubilee Fund of \$50,000 as an 'Ellen B. Parkhurst Memorial,' the income of which shall be applied to the work of the Mission. I wish that the ladies of the organization might know the pleasure that this action affords me and perhaps you will make the contents of this acknowledgment known to them. I think that if the knowledge of it could come to the consciousness of dear Mrs. Parkhurst it would add another touch of light to the brightness of her heavenly home. *Who knows?*

Yours very sincerely,

C. H. PARKHURST"

ON THE AZURE COAST

The McAll Mission works at Nice among a very cosmopolitan population. It is a mixture of nationalities where, after the French, the Italian element predominates, while the English, Russian and many others are well represented. Our field of influence is enlarged when we can reach the transient people who return to their homes encouraged by the message they have heard. Of these was a Russian lady who wrote to us one day of her joy at having found our hall during her visit in Nice and of the help the memory of it brought her. Such was also the English gentleman whom we noticed especially—always in the front row—he attracted our attention by his remarkable attention. One day we invited him to our home. He excused himself and shortly after wrote as follows: "It is to thank you for your cordial invitation of which I much regret not being able to avail myself that I am writing you. I am in France for but a short time and must go away in a few days. I have been a skeptic all my life and it is only recently that I have renounced that belief so fruitless—materialism. I have learned to value religion by its fruits; thus step by step I advance. It is with much pleasure and profit that I have attended your meetings."

There is also a mixture of creeds—Catholic, Protestant, Jewish, Antoinist, psychique and theosophic meet together. There is a large group, nominally Catholic, but indifferent or

discouraged by its priests, among whom one finds, however, along with the distrust of the clergy, a remnant of religious hunger. I had recently an occasion to attend a service at Notre Dame, in Nice. When the preacher from his pulpit announced the reading of the Scripture for the day the assembly rose as one man to listen: "I am the good Shepherd, the good shepherd giveth his life for the sheep."

But the reading ended, the greater part of the congregation went away without deigning to listen to the words of the speaker. What a revelation of the distinction in the minds of many between the Christ and those who call themselves his representatives! What an eloquent appeal for perfect fidelity and more than ever is the need urgent to make the multitudes hear what we must take to them, not our own ideas or methods, but the living Word of the liberating Gospel.

Alongside of those who hesitate, or practice in one fashion or another some form of faith, we find the habitual unbeliever. However, here also the power of the Gospel manifests itself. Take the case of the man who came with his wife and daughter to our meetings and avowed with a noble frankness:

"I love to come to your meetings, to give some taste of religion to my daughter, so that she may not become like me. I am too hard to melt." No, no one is too hard to melt before a gospel, the power of which is always capable of working on the most hardened, and the gentleman in question, unconsciously to himself, and even though he strove against it, has felt this uplifting influence. Let this simple illustration prove it. One day I was reading the lines:

"Saviour, give me wings
To raise myself by faith."

When our friend said aloud: "Very beautiful, very beautiful."

The simple presentation of the Gospel as it is made in the halls of the Mission usually pleases. Very often we meet people who tell us they love to come to our meetings on account of this same simplicity. Once the habit is formed, the personal, systematic reading of the Word of God becomes a pleasure.

We note also the social mixture. The workman comes to our meetings, but at his side is found the intellectual and

the middle class man. The social question, so much discussed in the North of France, does not often arise at Nice, where the native is accustomed in general to profit as much as possible by the foreigner. The richer he is the more he is exploited—he is for many a source of income, therefore avoid discriminating against the one who can bring this well-being! In comparing the differences between the North of France and the Azure Coast we note another characteristic—one which will be easily perceived by anyone who goes from one to the other. In the towns and villages of the North one finds relatively few men who pass their time lounging on the streets. They are all at work or at home or in the saloons. In a word they live as much as possible indoors. It is not so at Nice. They drink, undoubtedly, but they do not loiter at the saloon and the principal temptation seems to be not alcoholism, but gambling and luxury—the country is so beautiful and the sea is so blue. This strong and double attraction draws people out of doors as much as possible and it is not an exaggeration to say that one of the principal obstacles against which our hall struggles is the fine weather and the irresistible attraction of the sea.

The people come to us, however, and the audiences leave not much to be desired. With the exception of the summer months our hall is filled regularly every Sunday. There are not so many at the meetings during the week but they are satisfactorily attended.

Times have changed since the days when the Mission was founded. After 1870 religious needs were deeper and more manifest than they are today. At the end of the struggle of 1914-1918 too quickly have been forgotten the sorrows of the War which should have, as we believed for a time, turned souls towards a consoling God. The contrary has occurred; pleasure—such a rapid flood—is bearing away our generation. At Nice, perhaps more than elsewhere, the crowds are throwing themselves into luxury and worldly pleasure, striving to make the measure of pleasure blot out that of the sorrows of the War. Instead of seeking a refuge in the God who builds up and consoles, they plunge stupidly into the pleasures of the world. This creates an atmosphere very unfavorable to evangelization.

Nevertheless the human soul is made for God—its nature

is to reach out toward Him—and today, thank God, even today, examples do not fail of souls who understand this great truth and though, with a certain reserve, show themselves at times responsive to spiritual things. Such examples we find in our halls and also at our meetings of the Chateau, of which it is worth while saying a word.

High aloft, on an isolated hill, whose foot is caressed by the waves, stood out, formerly, a fortress that Italy considered one of her ramparts. It was "The Chateau" that gave its name to the hill and which was the pride of the city of Nice.

Today the fortress is only a memory, but the hill of the Chateau remains and incarnates the real soul of Nice. On this famous hill is now a cemetery and at the extremity of one of its paths a tomb of modest appearance bears as inscription these beautiful lines of Alexandre Vinet:

May the same faith which consoled their life
Open to us the paths their feet have trod,
Return to us these objects of our tenderness and desire
That are not lost but gone on before.

Two initials—L. P.—indicate that the monument contains the ashes of that great man who gave luster to the press and French Protestantism, under the name of Leon Pilatte. A good many other tombs also in this part of the cemetery bear a character clearly Protestant. Formerly, I have been told, the cemetery of the Chateau had a corner especially reserved for those who had been executed, suicides, and in a general category, all the damned. The idea came naturally to bury here the Protestants who were, logically, also candidates for the Inferno. From that came the name of Protestant cemetery given to this cursed place.

Later the bounds which separated it from the rest of the cemetery disappeared, but the name "Protestant" clung to it, despite the fact that today it is more and more invaded by Catholic tombs. Only today the disgrace of former times has become a privilege.

Thanks to the name of "Protestant cemetery" which gives us a sort of privilege of ownership, large public gatherings, well advertised by the local press, can be held there every year on the first and second of November, the festival of All Saints.

These meetings which, if the weather is propitious, draw immense audiences that assemble quickly at the sound of our hymns, had a very modest origin. A Christian who had lost his child had the idea of inviting a few personal friends on All Souls' Day to gather around the grave of his lost one. They prayed there, and ventured to sing some hymns of Christian hope. Curious observers drew near and he made use of the opportunity to speak to them of the Gospel of life. This custom was repeated the following year and continued each year until the small family gathering was transformed into large audiences. For a long time these gatherings have been organized by the *Mission Populaire*. The pastors of Nice collaborate and hundreds of persons grouped among the tombs remain standing, sometimes more than two hours, to listen with manifest interest to the Christian message.

Let me take you for a brief trip outside of Nice to the little village of Carros, perched on one of the summits of the neighboring Alps, a village of primitive customs and such a strong contrast to Nice that one feels himself transported to a distant region. A good woman died and I was asked to conduct the burial services one day last August and this Protestant funeral brought together the entire Catholic community. A dense crowd gathered in the little cemetery and one felt something more than curiosity. The simple Gospel message spoke and brought healing. "For the next week," said someone at the end of the service, "the things heard today will be the subject of our conversations."

But to return to Nice and to our hall. Located at the juncture of two avenues in a central part of the city, it is suitable, spacious, hospitable, and affords an excellent means of publicity by its beautiful open show windows.

Not long ago a man, still young, educated in a parochial school, but disgusted with Catholicism, stopped before our hall and there read the Bible which we always keep open in the window. Keenly interested, he had a strong desire to come to our meetings. At first he hesitated to enter—but, encouraged by his companion, he decided to come and they both appeared among our hearers. They came again and both of them were speedily classed amongst our most faithful adherents.

Their relation was irregular and after some hesitation they confessed it to me and expressed the desire to make it right and receive in our hall the benediction on their marriage. I explained to them that it was our custom to leave this rite to the church, but at their request went myself to bless their marriage in one of the churches of Nice. I gave them, in memory of the occasion and in the name of the *Mission Populaire*, a family Bible which was received with much joy. Since that day whenever I go to pass the evening with them we read together out of the big Bible, from which each day they feed their spiritual life.

Our school has been almost entirely remodeled this year and the children are coming in larger numbers. Some have been attracted merely by our windows, such as a little girl who entered timidly one day to say to us, "Mamma asks if you will take me?" She has come regularly since and has brought her little sisters. I have visited the parents; the father is a Jew and the mother a Catholic but neither "practices" religion any longer.

After having received in exchange for her good marks an illustrated New Testament, another little girl said to us, radiant with joy, "We read it every evening at home. There are beautiful stories in it."

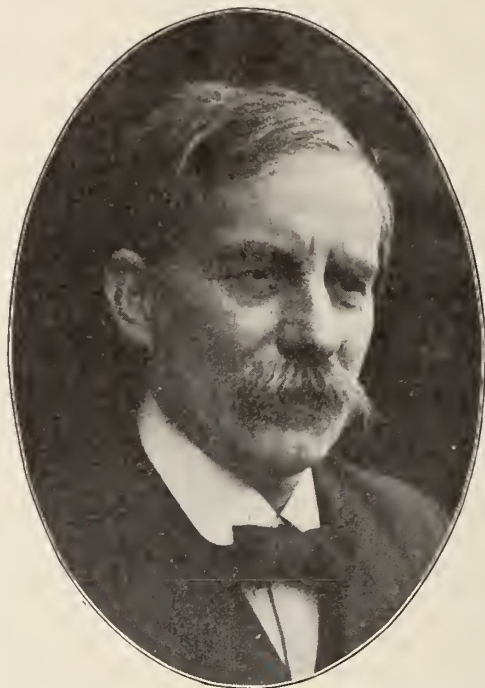
The work for women, to which my wife devotes herself with enthusiasm and perseverance, and the Bible study encourage us greatly. They are the branches of our work where the effort put into them tells most deeply.

May the divine blessing rest on all that is being done here to bring the Kingdom of God.

ARNOLD MALAN

The open air meetings held at Nice in the cemetery on All Saints' and All Souls' Days were particularly successful this year. M. Malan writes: "I do not think that I exaggerate in saying that we had certainly 1000 auditors and the next day at least 600 in spite of the official ceremony at the same hour in the military part of the cemetery and a funeral of soldiers who fell at the front. Eight addresses were patiently listened to.

Readers of the RECORD will be glad to become familiar with the faces of the men who are re-building the spiritual forces of France. A series of pictures of the directors of McAll centers will be continued throughout the year.



PASTOR HENRI NICK, "APOSTLE OF THE NORTH"
Director of the work at Fives-Lille.

In a recent letter, Mlle Jeanne Nick writes: "My father had only two weeks' rest last summer and his condition shows it. He keeps on going, but he is always tired. He is very happy that the Auberge vacation colony accommodated so many young people this year. We love to feel that aside from improved health the sojourn there has meant spiritual development for our children.

At present we are especially busy with the boys, seeing that they are kept busy at play and work in the evenings. The two nurses are an invaluable adjunct to the work of the *Foyer*. The *Vallées* continue to help with an untiring devotion. The

lack of work here has caused great suffering and it is difficult to press spiritual matters when the physical suffering is so acute. We hope that with more work and less misery the field will look brighter. The new households which have grown out of friendships formed in the Christian Unions bring us great joy."

THE CHINESE IN FRANCE

This title may astonish not a few—are there really Chinese in France and if so, can they be evangelized? One of the results of the world war has been to bring 120,000 Chinese into our country, without counting a considerable number of Annamites.

The greater part of them were in the English service and worked at the unloading of ships and trains. Since the armistice those that remained have come under the French department of war where they have been employed in private enterprises.

It goes without saying that the situation of these Asiatics, exiled from home, separated from wives and mothers, ignorant of the language of the country, often badly housed and poorly nourished, is not enviable.

The Y. M. C. A. that founded so many *Foyers* for soldiers felt that they had a work to do for these sweepers of the battlefields and hastened to find a staff of workers who could speak Chinese. This is composed of American missionaries on furlough and Christian Chinese students.

The prejudices which the military authorities had held against this social and moral Red Cross were speedily dissipated. The Y. M. C. A. agents have had full latitude given them to accomplish their beneficent work among these Chinese laborers.

To become an educated man is a difficult matter in China since, to accomplish it, it is necessary to learn 50,000 characters. But with the most essential 600 characters one can get along in everyday life and the Y. M. C. A. officers have taught them to a large number of the workmen, as well as the new phonetic writing which contains only thirty characters.

Convinced that to have a sane mind it is necessary to have a sane body and that one cannot tear down without rebuilding they have taught their celestial students outdoor sports which they have taken up with much zest.

To fight the opium habit, gambling and débauchery, in the most efficacious manner, they have established self-control societies which have perceptibly raised the moral level of the Chinese camps. All this is not the Gospel, but it is most assuredly Christian morality.

Probably the greater part of these Chinese laborers will return to their country without being converted to Christianity but they will in all cases be favorably disposed towards it, as it was Christians who have proved themselves their best friends in the foreign land.

Notwithstanding all this we cannot say that there is nothing further for us to do in the interest of these citizens of the Celestial Empire.

There are in effect 1800 Chinese students in France at this moment. They come to perfect themselves in higher mathematics, medicine and many special studies such as wireless telegraphy.

Some years ago, Professor Harada, of the Christian College of Doshisha in Japan, said to me, "It has interested me greatly to spend some time in France. Your people resemble ours in many ways and in entering your Catholic churches I have found again my old bronze Buddhists with their tonsures, their chasubles, their genuflexions and their interminable and incomprehensible litanies. And I said to myself—Catholicism is the Buddhism of the Occident and the situation of Protestants in France is like that of Christians in the Far East. The one and the other of us are in the minority, but we struggle for the Gospel of Christ."

Six years ago, John Mott, probably one of the greatest contemporary travelers, said: "France is leading Latin Europe, Latin America, the Balkan States, French Musulman Africa, Indo-China and in a very real manner, Russia. But where is she leading them?"

Since the war our influence has suffered an eclipse in Russia but has considerably augmented in China. Unfortunately it is only Catholic France which is represented in that vast Empire. She has there more missionaries and has had more martyrs than all the other Catholic nations combined.

But it is more and more evident that the Far East will not submit to the Romish church.

The strong advance that the Catholic missions had made in these regions that contain more than a third of humanity is rapidly diminishing in favor of evangelical Christianity.

The rapacity shown by the Romish congregations at the end of the Boxer Rebellion—contrasting very unfavorably with the disinterestedness of Protestant missions, has contributed to advance this movement and the repulsion evidenced by cultivated Chinese for superstitions and mechanical practices, be they Buddhist or Catholic, has accelerated the movement. The present danger is on the side of religious indifference and materialism.

It is most regrettable that our small numbers and the heavy missionary responsibilities which we are already bearing, hinder us from taking our part in the conquest of the Far East for Christ. But, if we cannot go to China, China comes to us in the person of these many students who will be tomorrow the inspirers, the leaders, the intellectual, social and religious heads of the Celestial Republic.

Are they to return to their country having known the red France and the black France? God forbid. There is also the France of the Gospel and of liberty.

HENRI MERLE D'AUBIGNÉ

THE VITALITY OF FRENCH PROTESTANTISM TODAY

REGINALD L. McALL

The first complete summary of Protestantism in France to reach America since the armistice is found in the *Agenda-Annuaire Protestant* for 1921. While containing no statistical tables, a careful study of it in comparison with the 1918 issue reveals many interesting facts.

Three questions suggest themselves:

I. What is the present strength of the Protestant churches in France? Excluding Alsace-Lorraine there are 776 organized "cults" or churches. To supply these centers there are now 840 ordained ministers, as compared with 872 on the list of 1918. Then, however, more than one-half of them were mobilized, many never to return to their work. In this remarkable

figure seven denominations are represented, of which the two branches of the Reformed Church number together 644, the Evangelical group having more than two-thirds of this total. The Lutherans have 73, Eglise Libre 42, Evangelical Methodists 28, Baptists 28, and various independent churches 15. In addition, there are now ten French pastors working under the American Methodist Episcopal Church.

The home missionary work of these churches is of great importance. They maintain or assist in supporting more than 550 preaching stations, annexes or Sunday Schools, which possess their own buildings. Many of these are under the control of the *Société Centrale Evangélique* and the *Mission Populaire* (McAll), while the Geneva Evangelical Society and the British and Foreign Bible Society furnish many lay helpers and colporteurs for evangelistic work.

The return of Alsace-Lorraine restores to France a considerable body of Protestants, chiefly Lutherans. Out of 209 ministers, 169 are Lutheran and 37 Reformed. These men serve 265 churches. The difficulties they have to face may be seen in the fact that 50 pulpits are vacant in the 208 Lutheran churches. The Lutheran Theological Seminary at Strasbourg now becomes of greater value to French Lutherans.

II. How is the vitality of these churches expressed? Firstly, in the variety and extent of their Christian philanthropy and social service. They support 53 hospitals and general asylums, including the well-known Asiles John-Bost at Laforce, established in 1848. Local charities and mutual aid societies exist all over the country. Thirty orphanages care for girls and nineteen for boys. Some of the 24 institutional plants for special work are noteworthy. One hundred "Patronages" serve as social centres and homes for children and young men and women.

Several agencies have been organized for sending young people and children to the country in the summer, and permanent country homes are being purchased by the *Mission Populaire*. The results of such fresh air work in Christian character building and physical health are remarkable.

There are 60 Protestant schools, and the number is increasing. The two most important theological faculties of

Paris and Montpellier report a shortage of students. Many French pastors, however, come from the five Protestant seminaries in Switzerland.

The foreign missionary activity of French Protestants gives further evidence of their vitality. In the French West Africa colonies, for which they are entirely responsible, there are 179 French missionaries, both men and women. In 1918 the number was 185. This is in the proportion of one missionary for every five pastors at home. The corresponding ratio for the year 1918 in the United States was one to sixteen.

The record is the more remarkable when it is remembered that most of the French churches are small, and weak financially.

Yet we find that in 1918 the French churches gave for foreign missions 16.5 per cent. of all the money they raised. At that time American Protestants gave about 8.3 per cent. for their foreign work, or about one-half the proportion raised in France. While the financial data for 1920 is not at hand, we certainly have far to go to equal the sacrifices being made today by French Protestants to spread the Gospel in their own mission fields.

III. What are the hopeful factors in the outlook for the future? The war showed the value of the lay workers, both men and women. A union movement of the two chief home missionary societies is providing the first training facilities to be established in France at the new school for Christian Service in Paris. Lectures and study are supplemented by practical work. A correspondence course is available for those who cannot live at the school. Another outcome of this movement is *La Cause*, which is nation-wide in scope, and functions somewhat like our Christian Endeavor Societies. A monthly journal, *L' Action Missionnaire*, is the organ of the new movement.

This union of the *Société Centrale* and the *Mission Populaire* indicates the new spirit of co-operation and united action which is permeating French Protestantism. These societies, and especially the latter, work among the French people as a recruiting agency for *all* the Evangelical Churches, and the great foreign missionary society is interdenominational. While there are occasional difficulties in organization, the necessity and

effectiveness of united Christian evangelism is realized and is practiced under the general leadership of the French Protestant Federation, recently reorganized after the manner of the Federal Council of the Churches of Christ in America.

But most important of all, the *Agenda* indicates that the vigor of French Protestantism is due to the spiritual fidelity and intellectual integrity of its leaders. While using institutional methods with great skill, they allow nothing to obscure their first aim—that of saving souls. They have fire, they preach the faith once delivered to the saints, and they are reaching the unchurched masses of the French people.

We can do no less than to show them that we appreciate their spirit and task and problems, and that we stand ready to help them by united prayer and Christian co-operation.—*From "The Intelligencer."*

WHERE OUR RELIEF BOXES ARE BRINGING CHEER

Interesting reports have been received by the Director of Relief Work from the Misses Andrée and Marie Demêtre who are well known to our constituency for their efficient help in connection with McAll Relief Shipments on *this* side during the war. The past year they have had the joy of seeing the boxes distributed from the Paris *Vestiaire* and in some of the devastated villages. The following extracts will interest all who have helped to fill the boxes: "Hargicourt is in an awful condition. Some 800 people have come back to ruins and lack everything; there is no house-linen, the sick lie on straw. We could send boxes there all winter and not half fill the need, and all the villages around are in the same condition. Twice a week an auto truck comes from St. Quentin and this is the way Hargicourt gets food. Only one street is swept of all the stones and dirt of the demolition. Towels, sheets, blankets and chemises would be most welcome. We have also been to Chauny, of which visit my sister will report. Chauny is on the railroad to St. Quentin. Two mills have been opened again this year and barracks have been built, but most of them have oiled-paper windows and big cracks allow cold and rain to get in all winter. The population has suffered terribly there and

the young made to work so hard that many of them, as well as many of the women, are now dying of consumption.

Mlle Prévost-Brouillet of St. Quentin is again begging us for hospital supplies and shoes."

* * * * *

"The place I have visited is called Chauny. I wish these few lines could put into your heart, as in mine, the memory of the things I have seen and heard there. Thus you would realize more sharply the need you have filled, and the need God is still asking you to fill—the kind of people you have helped and are helping—and a little of what they have borne. Only a small portion of what you have sent has gone to Chauny, as yet, but more is going now; for this reason and because much of Chauny and its people is typical of what has happened in other places, I will write down my experience there.

You have seen many moving pictures and descriptions of ruined towns—yet bear with me as I ask you to walk with us through the streets of burned-down Chauny.

We are in a town that is no more, in the midst of long, entangled streets that used to be busy thoroughfares from home to home, but that now seem to lead from nowhere to nowhere in the midst of nothing. One knows they are streets, for they are paved, the sidewalks are there to prove it, too—yet how can they be called streets when nowhere on their course does a building loom in the darkness of the night, where nowhere on their course does a light shine!

Two or three weeks before they had to retreat, the Germans burned Chauny down to the earth, deporting or herding the inhabitants in one place or another. Only a small road on the outskirts was spared, no one knows why. It was there we talked with several of the people who had lived through the occupation.

There was one girl of whom I must tell, although we did not see her, but we saw her mother's tears, as our guide stopped to ask news of her health over the garden wall. She was dying of consumption. When the Germans came she was but a child. With other children and women (though the women were more generally set to fell the trees) she had been made daily to saw huge piles of wood, work beyond any child's strength, and pun-

ished with beatings when unable to accomplish the task. Another young girl we saw lived through it all but she was left entirely alone. All her family had died.

Let me introduce you to two other people, staunch Protestants, an old man and his wife, who have lived at Chauny all through the War, and during all the years of the occupation have held Sunday services in their home. He, a very wiry little man of seventy-seven, fair complexion, white pointed beard, spectacles usually resting on his forehead, ready for service when he pulls them down to read or write, has a tendency to speak in Biblical sentences in ordinary conversation. He it is who used to preach during the War, and who still does when the minister cannot come. For they continue the services in their home, pending the reconstruction of the church which the Baptists are going to build there.

I hope some day many of you will come and visit these people. What they have borne we can never quite realize, yet, if you come, you will gain a better idea of their courage through it all and since. There they are, back to the torn-up soil that used to be their homes, building up their "*foyers*" anew, one might say out of nothing, for there are few facilities, money or materials.

When one has been there and comes home again, one wonders that this routine of happiness, comfort, warmth, can be taking place at the same hour on the same planet, as the life of hardship of these people—a life full of the memories of past suffering, ill-treatments, starvation, mortal anguish, death, and full of present hardships, cold and difficulties.

Friends of the McAll, you have loved these people in their affliction, you have helped them, understood, sympathized, in spite of distances and all obstacles; you have stood the tediousness of years of service; you are yet helping. We, over here, can ask for nothing better than that, some day, you may realize fully all that you have accomplished; that your lives may be enriched with all the warmth you have brought to the bodies and souls of those you have helped.

And I gather all the thanks of all the people in one great heartfelt "thank you all," and God bless you every one, and your loved ones and your country.

The Relief Depots have received contributions for boxes from the following auxiliaries:

ELIZABETH DEPOT

Baltimore, Md.
 Belvidere, N. Y.
 Buffalo, N. Y.
 Dayton, Ohio
 Easton, Pa.
 Elizabeth, N. J.
 Indianapolis, Ind.
 Montclair, N. J.
 Newark, N. J.
 New Brunswick, N. J.
 Orange, N. J.
 Rochester, N. Y.
 Philadelphia, Pa.
 Pittsburgh, Pa.
 Plainfield, Pa.
 Utica, N. Y.
 Sewickley, Pa.
 Washington, D. C.
 West Chester, Pa.
 Wilkes-Barre, Pa.

HARTFORD DEPOT

Norwich, Conn.
 New Britain, Conn.
 New Haven, Conn.
 Meriden, Conn.
 Springfield, Mass.
 Boston, Mass.
 Pittsfield, Mass.
 Providence, R. I.
 Troy, N. Y.
 Roxbury, Mass.

NEW YORK COMMITTEE

Brooklyn, N. Y.—Junior
 Auxiliary.

 HOME DEPARTMENT

**A Field Secretary
 for Juniors**

An important action taken by the Board is the appointment of Miss Laura Hillier Parker to the office of Field Secretary for Junior work. Miss Parker is well qualified to work among girls by years of successful service with the Y. W. C. A. and is taking the position with enthusiasm and the desire to enlarge the Junior work. Her address is 190 Wadsworth Avenue, New York, N. Y.

**A Symposium
 on Summer Work**

A number of auxiliaries have tried out successful forms of summer work in the past few years or have in mind some original plans for the coming season when auxiliary members are scattered and interest flags. The editor invites you to share these plans by sending

suggestions to be printed in the Home Department of the May RECORD.

**How the 50th
Anniversary was
Observed
by the Auxiliaries**

The golden anniversary of the opening of the first hall in Paris was very generally observed throughout the auxiliaries either on January 17th, or as near the date as possible. The celebration took varied forms and the accounts received are most interesting. Unfortunately, lack of space in the Home Department prevents printing more than a sentence or two from each report.

BOSTON—The anniversary meeting was held on the 11th with Mr. Berry as speaker. Preparations were made for entertaining a large number of people, but the worst storm of the season made the attendance small.

BROOKLYN—A Tea held January 26th with Mrs. Kelley and Mrs. Henry P. Loomis as speakers.

BUFFALO—Five hundred women attended a luncheon to celebrate the 50th anniversary. The tables were decorated with yellow spring flowers and a birthday cake with 50 candles burning marked the date. The speaker was Mrs. David R. Craig, of Boston.

EASTON—A most successful all-day meeting and "Rag party." Auxiliary members and other interested women met and sewed rags to be sent in the Relief Depot boxes. These rags will be knit or woven into rugs by the peasants and refugees to cover the bare stone floors.

HARTFORD—The Golden Jubilee celebration of this auxiliary was held in the Assembly Hall of the Hartford Club, with about six hundred persons present. Mr. Reginald L. McAll gave an illustrated talk. Miss Ellen Earle Flagg read a splendid paper on "A Brief Survey of the 35 Years of the Hartford McAll Auxiliary." The last scene was a great success and represented a parlor meeting of the auxiliary in 1887. The women taking part came in gowns true to the period and were received by Mrs. Field, one of the original Hartford members. A general reception followed and a marvelous birthday cake gave an added touch of interest to the tea table.

NEW BRUNSWICK—Drawing-room meeting and Fiftieth Anniversary address by the Field Secretary.

NEW HAVEN—A most successful luncheon with over two hundred present. A fine address was given by Prof. George H. Nettleton and other speakers added to the inspiration.

NEW YORK—Kept Founders' Day with a luncheon at the Hotel McAlpin. There were 150 covers. Addresses were made by Rev. Dwight W. Wylie, Mrs. Henry P. Loomis and the Field Secretary.

NORWICH—A drawing-room meeting was held on the afternoon of January 17th to mark the anniversary.

ORANGE—The "finest McAll party" this auxiliary ever gave took the form of luncheon, which was attended by over two hundred women and a number of the local clergymen. An interesting feature of the occasion was a large birthday cake with fifty candles and a gold piece tied to each candle—over six hundred dollars on the cake; the beginning of Orange's gift for the Jubilee Fund. Mrs. Kelley spoke for the Half-Century Fund and other speakers gave the "early history" and "the hallowed year."

PHILADELPHIA—A well-attended anniversary celebration was held on the evening of January 16th. Mr. Reginald L. McAll gave a finely illustrated address on the Mission's fifty years of splendid service to France.

PITTSBURGH—The president sent out a call to prayer in the form of a card which read: "On January 17th, fifty years ago the McAll Mission began in Paris. Let us all remember it in our prayers, giving thanks for the wonderful years of the past. Let us pledge more faithful and consecrated support in the present and let us hope for still better years in the future." A notice of the date was also inserted in all church calendars.

PLAINFIELD—A drawing-room meeting was held on January 31st. Mrs. Kelley was the speaker and each of the 200 members of the auxiliary was asked to answer the roll call by giving the name of a new member.

TROY—A luncheon of nearly a hundred covers marked the anniversary celebration. The Field Secretary, Mr. Berry, gave a combination stereopticon lecture and appeal for the Half-Century Fund and the whole affair was a most successful and enjoyable one.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

December 13, 1921—February 13, 1922, \$20,298.24

MASSACHUSETTS, \$1,078.50		PENNSYLVANIA—Continued	
Boston Auxiliary	\$473 00	Dixmont	\$10 00
Pittsfield Auxiliary	550 50	Drexel Hill	40 00
Springfield Auxiliary	5 00	Easton Auxiliary	83 18
Worcester Auxiliary	50 00	Franklin	36 00
CONNECTICUT, \$1,395.99		Harrisburg	50 00
Hartford Auxiliary	\$576 00	Philadelphia Auxiliary	5,654 20
Hartford Junior Auxiliary	50 00	Pittsburgh Auxiliary	230 00
Meriden Auxiliary	75 50	Sewickley Auxiliary	95 93
New Britain Auxiliary	105 00	West Chester Auxiliary	65 00
New Britain Children's Auxil- iary	186 00	Wilkes-Barre Auxiliary	36 00
New Haven Auxiliary	235 85	DELAWARE, \$17.00	
Norwich Auxiliary	157 55	Wilmington Auxiliary	\$17 00
Stamford, 1st Pres. Church....	10 09	MARYLAND, \$799.25	
NEW YORK, \$6,596.66		Baltimore Auxiliary	\$762 75
Brooklyn Auxiliary	\$191 48	Baltimore	36 50
Brooklyn Junior Auxiliary	54 50	DISTRICT OF COLUMBIA, \$413.80	
Buffalo Auxiliary	2,360 50	Washington Auxiliary	\$413 80
Buffalo Junior Auxiliary	108 51	ILLINOIS, \$167.00	
Ithaca Circle	60 55	Chicago Auxiliary	\$112 00
Knox School Relief Fund.....	100 00	Lake Forest	55 00
New York Auxiliary	3,237 12	MICHIGAN, \$33.00	
Rochester Auxiliary	36 00	Detroit Auxiliary	\$18 00
Syracuse Auxiliary	90 00	Grand Rapids	15 00
Troy Auxiliary	358 00	WISCONSIN, \$15.00	
NEW JERSEY, \$1,787.96		Milwaukee Auxiliary	\$15 00
Belvidere Auxiliary	\$152 50	MINNESOTA, \$596.70	
Bloomfield, 1st Pres. Church..	10 00	Minneapolis Auxiliary	\$481 00
Elizabeth Auxiliary	111 60	St. Paul Auxiliary	115 70
Englewood Auxiliary	150 00	IOWA, \$18.00	
Montclair Auxiliary	167 50	Hopkinton	\$18 00
Montclair Junior Auxiliary	36 00	COLORADO, \$18.00	
Morristown Auxiliary	131 25	Colorado Springs	\$18 00
Newark	5 00	Adelaide M. Smuller Circle of Memory	\$70 00
Newark Auxiliary	128 75	Scribner Sons—Royalty on "Deer Godchild"	64 40
New Brunswick Auxiliary	57 90	Per National W. C. T. Union	46 12
Orange Auxiliary	216 23	Per sale of Christmas cards....	736 55
Eva A. Joyce Legacy	423 23		
Orange Junior Auxiliary	18 00		
Plainfield Auxiliary	144 00		
Princeton Circle	36 00		
PENNSYLVANIA, \$6,444.31			
Ardmore	\$36 00		
Broomall	72 00		
Chester Auxiliary	36 00		

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

THE AMERICAN McALL ASSOCIATION

OFFICERS

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First Vice-President

MRS. GEORGE E. DIMOCK, 907 N. Broad St., Elizabeth, N. J.

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Assistant Secretary

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